1: Nimuendajú E-5 (1929-1936) 1946 SOS Timbira SOS



619 175 361 After Magalhães' death the Krahô' constantly retreated farther west and south before the encroaching fazendeiros. In 1825 Cunha Mattos has them settled in three villages with 200 warriors;[28] they were situated in the strip of São Pedro de Alcantara which Goyaz had ceded to Maranhão in 1816. Thence many had moved to the Ilha de São José, 6° 50', and from there to the mainland opposite. In 1829 the [648] Krahô', attacked for their misdeeds by the officials of Maranhão, formed a league with the Apinayé, which sorely troubled the border commandant of Carolina. This alliance endured until 1923, when animosity arose because of the steps the Apinayé were taking against a Krahô' sorcerer.

619 131 114 In 1844 Castelnau encountered the Krahô' on the Tocantins and took down a word list.[29] He mistook them for an Apinapé tribe, an inaccuracy matched by Coudreau's statement that the Canella and Krahô' had formerly been a single group that did not split up until the period of the chief Major Tito.[30] Castelnau sets the limits of Krahô' territory on the east bank of the Tocantins between somewhat below São Pedro de Alcantara and the Ilha dos Campos, 6° 40'. Opposite the upper end of the Ilha de São José there was on the west bank the aldea of Carolina with some fifteen houses. Further, this author has two aldeas opposite each other somewhat above the mouth of the Manoel Alves Grande, but mentions only one of them in his text. Probably, however, the two settlements visited by Castelnau with their [161] total of eighteen huts and a presumable population of 140 to 150, did not represent the entire surviving part of the tribe: it seems likely that there were other Krahô' settlements in the interior.

619 175 648 164 For a long time the idea had arisen of transferring the Krahô' farther upstream, to the mouth of the Rio do Somno.[31] The plan obviously had a twofold object. First, there was a desire to get rid of the erstwhile allies, whose cattle lifting made them an increasing nuisance; secondly, they were to be pitted against their ancient enemies, the Šavánte-Šerénte, who remained a menace to Carolina. In 1848 the Capuchin missionary, Brother Rafael Tuggia, achieved this transfer by founding the mission of Pedro Affonso at the mouth of the Rio do Somno. But he was unable to retain the Krahô' permanently at that station, where the epidemics of 1849 and 1850 wrought such havoc that by 1852 their population had shrunk to 620.[32] In 1859 they inhabited three villages about four leagues from Pedro Affonso.[33] The influence of the mission on tribal custom seems to have been extraordinarily slight. On the other hand, according to their own tradition, the Krahô' owe their strong mixture with Negroes to the twenty-seven year long mission period, which lasted until 1875. Their subsequent chief, Major Tito, who became famous for his wealth and was later murdered by Neobrazilians, was a Negro breed, as are nearly all of the present Krahô' chiefs.

619 147

115 101 In 1910 there appeared in the city of Bahia a Timbira with perforated lower lip who called himself Capitão Luiz, his Indian name being Catome (= Ka'tę'm). He pretended to be the chief of the Krahô' village of Gamelleira on the Rio Preto, in the extreme northwest corner of the state of Bahia. Theodoro Sampaio tried to pump him as to the condition of his people, but for reasons of his own the Indian was very reserved in his statements, though willing to furnish a long word list of the "Kraô" tongue, which Sampaio published in 1912.

[28] Cunha Mattos, Chorographia, 38:20, 286.
[29] Castelnau, Histoire, 2:41, 47, 115. See also his map 25 in the "Itinéraire" and the "Géographie."
[30] Coudreau, Tocantins-Araguaya, 210.
[31] Pohl, Reise, 2:174. Cunha Mattos, Chorographia, 37:384.
[32] Tuggia, 122.
[33] Ferreira Gomes, Itinerario, 490.